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OUTLOOK

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Preparing the Called

A look inside Scholarship on Fire!, page 14

Students steadfast despite terrorism, page 28

Southeastern Baptist Theological Seminary
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Seminary's Duty is to Prepare the Called

BY PAIGE PATTERSON

In the late 1950s, my parents took a journey to the Holy Land as all good Baptist preachers must. In the process of their sojourn there, they made the acquaintance of a street urchin named David (the name he later adopted), who was an orphan boy and literally lived on the streets of Jerusalem. Mother fell in love with his bright sparkling eyes and saw a future for him, and eventually David came to be my brother.

David wanted to do everything I did. Since I was playing football, he soon was able to pursue that sport even over my mother's objection. What he lacked in knowledge of the game he made up for in unparalleled Arab enthusiasm. I will never forget the night our team was playing Port Arthur, our traditional rival. The Yellow Jackets, as they were called, had a huge fullback who kept gaining eight and 10 yards a run right up the middle. David kept demanding an opportunity to play. Finally, in desperation, our coach made a big mistake. He said, "All right, David, get in there and I want you to hit that man when he comes through."

Now, of course, to anybody widely experienced in football "hit" means to tackle. But for someone off the streets of Jerusalem, that command has a number of possible connotations.

Unfortunately, the one David chose on the first play included a headlock followed by a number of swift rabbit punches to the back of the neck. Needless to say, the football field was a veritable carpet of yellow as flags fluttered to the turf. Soon David was in the company of an official making his way to the bench where the coach, realizing what a mistake he had made, began screaming, "Paige, get up here and explain this!" I think that may have been the time when it first dawned on me that pure, unbridled enthusiasm probably really was not enough. Anyone playing the game also needed to know the rules and the proper approaches.

While I would not want to belong to a communion that insisted upon a particular type of education or a degree in order to serve the Lord and while I would affirm that the only things absolutely necessary for service in the Lord's Kingdom are regeneration and a genuine call to the ministry, I do believe with all of my heart that the author of Ecclesiastes was right when he said, "If the ax is dull, And one does not sharpen the edge, Then he must use more strength; But wisdom brings success."

> *It is my conviction that a rigorous course of learning is in order for anyone who seeks to serve God to the best of his ability*

Consequently, it is my conviction that a rigorous course of learning is in order for anyone who seeks to serve God to the best of his ability. Undoubtedly, the love of Christ, the love for lost people, and saturation with the Word of God are the most important aspects of a successful ministry.

But when the Apostle Paul had his Damascus Road experience, shortly thereafter, he made himself scarce, going three years into the wilderness of Arabia to rethink his theology. Despite the fact that he most probably had a university degree from Tarsus and the equivalent of a Master of Divinity degree from the rabbinical seminary in Jerusalem under Gamaliel, he felt the need for a wilderness experience. Before Paul unleashed himself on the churches, he worked for three years to be sure that all of the biblical information had been sorted and burned into his own heart.

Of course, some schools have an unusual perspective regarding preparing the called. Particularly in yesteryear it was not uncommon for professors in our seminaries to see themselves more as firemen. Each professor had the job to put out a student's fire before it became wildfire. Other professors see their job as "lighting a fire." While I am certainly not adverse to this, the lighting of the fire is really the prerogative and function of God alone. Consequently, the appropriate approach to preparing people for the ministry is that of stoking, maintaining and channeling the fire.

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Trustees Approve Endowment Chairs

by Jerry Higgins

Dr. and Mrs. Charles Page at the dedication service for the new Charles Page Chair of Biblical Theology

The Southeastern Baptist Theological Seminary's board of trustees unanimously voted to establish the Charles Page Chair of Biblical Theology during the spring meeting April 14-15 on the seminary's campus.

In addition to his years of leadership, Page, pastor of First Bapist Church of Charlotte, N.C., has spent the last seven years battling multiple myeloma, a deadly form of bone marrow cancer.

"I am just so very grateful for this opportune moment to do this," Southeastern President Paige Patterson said to the trustees. "We don't have a more faithful friend and supporter than Dr. and Mrs. Page. He has been such a phenomenal example of how a believer ought to undergo suffering, and has literally prevailed over it."

The Pages were recognized and the chair announced at a morning service on April 15 in Binkley Chapel. They were visibly moved at the outpouring of love and encouragement they received at the dedication service, where they also were given the President's Award for outstanding service and support of Southeastern.

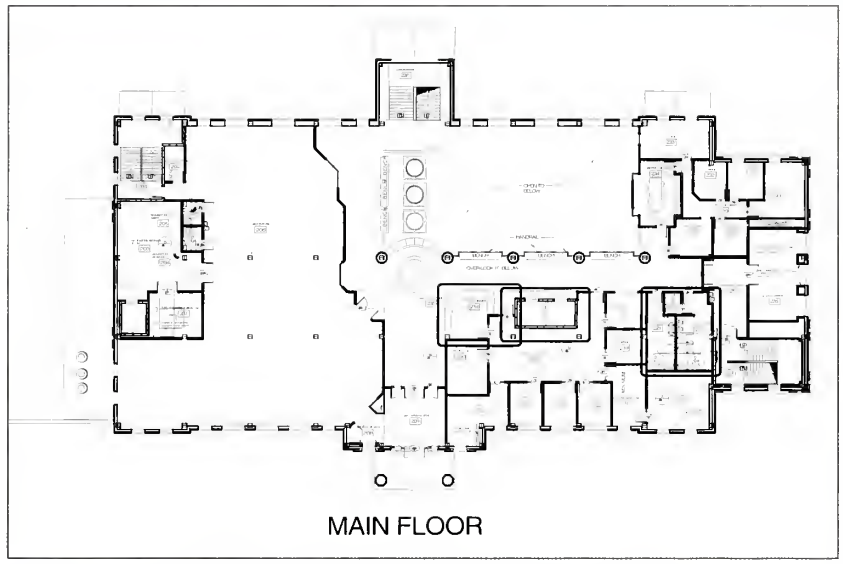
"Every time I step on this campus, I am thrilled all over again," Page told the assembled crowd. "This has become one of the world's greatest seminaries, without question."

The board of trustees also approved the Dorothy Kelley Patterson Chair of Women's Studies and three endowment accounts to help students: the Barbara and Cula Griggs Aid Fund, the Southeastern Baptist Seminary Women's Auxiliary Aid Fund and the George and Ann Harvey Aid Fund.

In other business, four professors who have been teaching at Southeastern were unanimously elected to the faculty. They were:

— Michael Travers as Professor of English
— George Chok as Assistant Professor of Theology
— David Hogg as Assistant Professor of Church History
— Phyllis McCraw as Assistant Professor of English and Composition

In his report to the board of trustees, Patterson reported that Southeastern is completely clear, "for all intents and purposes," for the next 10 years with the Southern Association of Colleges and Schools and Association of Theological Schools accreditation boards. Patterson reported that as of the spring semester, the Ph.D. program has been officially moved off of preliminary status.



Funding for Scholarship on Fire!, the campaign that will fund construction of the new Campus Center, is on schedule, Patterson reported to trustees

Patterson also reported that Southeastern is halfway toward the $16.5 million first-year goal of the overall $50 million Scholarship on Fire! Campaign. He said that the trustees and faculty are 100 percent committed to the project. He added that despite the recent economic conditions, the early portion of the campaign will be completed by December. Once that part of the campaign is completed, ground can be broken for the new student center.

The first question Patterson received after his report, from trustee Steve Felker of Colonial Heights, Va., concerned the departure at Southwestern Baptist Theological Seminary of President Ken Hemphill, who resigned from that position. Felker said he heard a rumor that Patterson was approached to take the job.

"The healthiest thing in the Southern Baptist Convention is the rumor mill," Patterson said to howls of laughter from the trustees. "It's often not accurate but it's healthy. The rumor mill is incorrect. I have not been approached by the (SWBTS) search committee about the position. Mrs. Patterson and I are supremely happy at Southeastern. Southwestern has many great choices (for president)."

After the trustees meeting, Patterson expressed his great appreciation and admiration for Hemphill.

"Dr. Hemphill has a great love for the churches," Patterson said. "He has a penchant for bringing the churches and theological education together."

In other reports, the board of trustees:

— Unanimously approved a budget of $17.95 million.

— Five faculty members were promoted in rank: David Beck from Associate Professor of New Testament and Greek to Professor of New Testament and Greek; Bill Brown from Assistant Professor of Evangelism and Church Planting to Associate Professor of Evangelism and Church Planting; Fred Williams from Assistant Professor of History & Languages to Associate Professor of History & Languages; Bart Neal from Professor of Christian Education to Senior Professor of Christian Education; Derry Hodge from Instructor of Speech and Preaching to Assistant Professor of Speech and Preaching.

— A Sabbatical leave was approved for John Hammett, Professor of Systematic Theology.

— Trustees affirmed a total of 36 new courses in the Doctor of Ministry, Master's and College programs. They approved significant degree revisions of the Master of Arts in Church Music and Master of Divinity with Church Music programs. They agreed to minor degree revisions to the Master of Divinity with International Church Planting and Master of Divinity with North American Church Planting programs.

— Trustees affirmed Master's courses in Epistemology and Selected Topics in Philosophy of Religion. They also affirmed new College courses in Introduction to Sociology and The Early Republic, 1798-1848.

— Board of Trustees officers remained unchanged: chairman, Timothy Lewis of Troy, Ill.; vice chairman, Jimmy Jacumin, Connelly Springs, NC; secretary, Jim Goldston, Raleigh, NC; treasurer, Philip Mercer, Columbia, Md.

SEBTS Ph.D. Students Excel In Academics

Southeastern Ph.D. students Paul Shah, Jason Duesing and Peter Yimbu present their ideas.

Defending the *Attributes of the Bible*

by Paul Shah

The Bible, more than any other book, has stood the test of time. Through the centuries it has faced the scrutiny of a wide array of seekers, skeptics and opponents. As Carl Henry remarks, "The Bible has humbled more higher critics than they admit."[1] Nevertheless, many continue to investigate its validity and claims. In the previous century, some confessed loyalty to the Scriptures and yet denied some fundamental beliefs concerning the nature of the Word of God. As believers we are not only called to obey the Bible but also to offer a defense of its attributes.

In recent scholarship, some have shifted the focus from the authority of the Scripture to the process of transmission of the New Testament text. It is claimed that the Orthodox Church has been guilty of corrupting the Scriptures. Much of this accusation is based on Walter Bauer's *Orthodoxy and Heresy in Earliest Christianity* in which he claims that the Orthodox Church was simply the victor in a movement of equally competing forces. Applying this theory to textual criticism, it is argued that "the victors not only write the history, they also reproduce the texts."[2] Hence, it is deduced that the existing manuscripts are corrupted by the bias of the winning party, the Orthodox Church. This has a profound significance for the study of the New Testament and needs adequate attention.

In approaching this subject, the manuscripts in question will have to be examined in depth. How significant are the alleged manuscripts? Where did they originate? Were they in any position to impact the doctrinal debates as claimed above? Furthermore, patristic evidence will be of paramount importance in this study. Is there any evidence of patristic support for such tampering of the text of the New Testament? Did the fathers encourage or prohibit such alterations? A detailed analysis is necessary to understand the role of the Orthodox Church in the transmission of the Scriptures.

One should not ignore the fact that the discussion is over the thousandth part of the entire text. Even if the text in question were somehow lost, it would still not affect the critical doctrines of the Bible. *Nevertheless, it is imperative that those who believe in inerrancy should consider it an important task to establish the exact wording of the original text.* Even though we do not have the autographic codex (physical document), we still have the autographic text (words) in the existing manuscripts and retrieving this text is the purpose of textual criticism. If there is no original text to be retrieved, then it is difficult to justify the place for textual criticism.

In the previous century, some confessed loyalty to the Scriptures and yet denied some fundamental beliefs concerning the nature of the Word of God. As believers we are not only called to obey the Bible but also to offer a defense of its attributes.

[1] Carl F. H. Henry, *God, Revelation and Authority: God Who Speaks And Shows Vol. IV* (Waco: Word Books, 1979), 22.

[2] Bart D. Ehrman, *The Orthodox Corruption of Scripture: the Effect of Early Christological Controversies on the Text of the New Testament* (New York: Oxford University Press, 1993), 27.

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From Engineering to Theology

a seminary couple answers the call

by KELLY DAVIS

From the world's perspective, leaving a lucrative annual salary to spend eight to 12 hours a day studying theology seems unusual. However, Maël Disseau, Southeastern master of divinity student, and his wife of five years, Cindy, a master of arts in counseling student, said they fear the Lord more than anything.

Maël admitted, "As much as I loved engineering, research, and teaching, I would not have been satisfied after I was called into full-time ministry. I could have done it and I believe I could have done well. But God changed my desire and now I desire to follow Him."

Maël and Cindy both have degrees from Georgia Tech in Engineering. Cindy holds a Bachelor of Arts in Mechanical Engineering and Maël holds a Ph.D. in Areospace Engineering. Maël moved to America form Milan, Italy in 1991 with the intent of designing cars. During his studies at Georgia Tech, he worked for NASA, the Navy Research Institute, and various other research projects, designing generators for the United States Military.

Maël and Cindy Disseau

During his time at Georgia Tech, he also accepted Christ as his Savior, and after a few years of discipleship, he was called into full-time ministry.

Maël knew the first step to full-time ministry was to enroll in a seminary. After he completed his Ph.D. at Georgia Tech, he and Cindy moved to Southeastern.

The Disseau's said the education they are receiving at Southeastern is priceless.

Before seminary, Maël said his theology was like a jigsaw puzzle, where he knew he had all the pieces, but needed to put them together.

"I am studying Systematic Theology with Dr. David Nelson and things are starting to fall into place. I am connecting all the pieces and starting to think theologically," he said.

He described his Greek class with David Lanier as stepping out of a black and white film into a brilliant world of color.

"I now see the imagery that was once black and white is now in color. I am learning things I didn't know before," Maël said.

The Disseaus seriously considered other seminaries before coming to Southeastern.

Maël commented, "The difference about coming to Southeastern is the chapel and hearing the different preaching styles and getting the feeling of playing a greater part of a body of believers. I see the faculty and seminary president in the chapel services and I know that theology is real to them. Not like in engineering where everything is theory."

Maël and Cindy do not regret the path they have taken and said their decision to come to seminary has been an open door to share the Gospel.

"When the students at Georgia Tech asked me where I was going after I finished my Ph.D., I told them I was going to seminary. They didn't understand why I would do that, so I got to share the Gospel with them," he said.

Maël currently teaches physics, math and algebra at E.C.P.I. Technical Institute in Raleigh.

The Disseaus are members of Glen Royal Baptist Church in Wake Forest and as far as the future, Maël said, "My plan is to follow what He has us to do."

Maël said he is open to going into church work, serving on the mission field, or church planting.

"I am enjoying my time here at Southeastern and I am seeing what is available," he said.

The Impetus for Ecclesiology

by Jason Duesing

"Church order and the ceremonials of religion are less important than a new heart; and in the view of some, any laborious investigation of questions respecting them may appear to be needless and unprofitable. But we know, from the Holy Scriptures, that Christ gave commands on these subjects, and we cannot refuse to obey. Love prompts our obedience; and love prompts also the search which may be necessary to ascertain his will."[1]

Nineteenth century Southern Baptist Theologian, John Leadley Dagg, spoke carefully about one's motives in and for the study of the doctrine of the church. Living during an intense time of ecclesiological debate, discussion, and division, Dagg recognized that an investigation into these matters must be put in its proper place in the pecking order of gospel essentials. Dagg continued to explain, however, that this does not dismiss believers (or Ph.D. students for that matter) from the responsibility of wrestling with Scripture as it relates to the local assembly.

One must labor if he is to sift out the black and white of a doctrine that most Christians consider to be predominantly gray. If ecclesiological differences are not worth discussing, investigating, and challenging, then they are not worth holding. As Dagg rightly notes, it is the Lord Jesus who spoke of ecclesiological distinctions, and it is the Lord Jesus believers must obey. For too long modern scholarship has passed by this acreage of biblical directives at the expense of local church health. What exists, then, is a resounding call for the aspiring scholar to take up residence in the overgrown fields that are the doctrine of the church. Anyone so motivated in this endeavor would do well to begin their labors by subscribing to John Leadley Dagg's primary impetus for ecclesiological pursuits: simple love for Christ.

[1] Dagg, John Leadley. *Manual of Church Order.* (Southern Baptist Publication Society, 1858),12.

The African Church in Light of Romans 12:2

by Peter Yimbu

In his article in *Evangelical Missions Quarterly,* titled "Why Africa's Transformation Waits," Daniel Fountain, a missionary in Sub-Sahara Africa, worries that while there is "...highly successful evangelism and church planting across much of Africa," transformation, does not always follow.[1] In other words, most believers do not demonstrate "spiritual vitality" and continue to approach things from the old mind set. The question is why believers fall back in the process of spiritual transformation.

This condition can be blamed on lack of teaching. But as Fountain contends, the problem is much deeper than lack of information.[2] Worldview produces conformity instead of transformation. Without a transformed worldview new teaching is of little significance. Paul addresses the process in Romans 12.

The expression "this age" in Romans 12:2 refers, among others, to those who strive after wisdom of the world.[3] The Scriptures warn that the "wisdom of this age" is "full of error" and is "hostile to the gospel." (I Cor. 2:6). Freeing one's thoughts from the rule of this age brings about a necessary step toward true spiritual and genuine transformation.

The genitive *voos* in Romans 12:2 rendered "mind" describes where the process must take place. Transformation "...comes about when the Christian has his natural *vous* penetrated by the Spirit."[4] Where the worldview is largely made up of religious presuppositions, as is the case in most of Africa, the need to emphasize this renewal of the mind is urgent. Every thought must indeed be taken captive to obey Christ (2 Cor 10:5). There is no other alternative and to do otherwise is to risk conformity to the world.

When this fact is overlooked, the outcome is damaging to the believer. In the words of one African scholar, the Bible and African culture are expected to help each other by "...pruning all that has become obsolete," in each.[5] This suggestion is inconsistent with biblical teaching on the process of spiritual transformation. The Word, robbed of its divine authority, is nothing but human opinion and cannot effect a lasting spiritual transformation. No one is at liberty to prune the Word even if it is not compatible with the assumptions of a given worldview.

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by Kelly Davis

A Commitment to Expository Preaching

Stephen Rummage, associate professor of preaching and director of the Doctor of Ministry program, has more than five years of service with Southeastern Seminary and is committed to teaching a preaching style that is based on a conviction of the inerrant, sufficiency of scripture.

Rummage, who teaches Expository Preaching I and II said, "Beyond teaching, I want the students to study the Bible for the specific purpose of preaching it. I want them to discern the main idea and form an outline of the text and communicate the meaning of it."

Rummage said he also wants to teach his students to communicate Bible passages in a way that builds the listeners' faith in God.

Integrating theology and preaching is important to Rummage, who commented, "Southeastern, across the board, has a commitment in every area of faculty to expository preaching. All the professors are in harmony about the preaching style taught here and the goal is to advocate expository preaching."

Rummage not only advocates proper preaching techniques in the classroom, he also advocates proper preaching through publications.

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Chaplain Witnesses God's Power

by Jerry Higgins

Tracy Wilcox/The Fayatteville Observer

SEBTS graduate Capt. Eddie Cook baptizes a member of the United States military in the Persian Gulf before the start of the war with Iraq.

The battlefields of Iraq have become more of a mission field than Capt. Eddie Cook, chaplain and master-rated parachutist in the 3rd Battalion of the 325th Airborne Infantry Regiment of the 82nd Airborne Division, ever imagined. Opportunities to share God's grace have uplifted even this firm believer and helped him bring many fellow soldiers to Christ.

When 80-mph winds threatened to topple his battalion one day, his fellow soldiers shouted out to him to pray for them. Standing in the middle of the besieged tent, Cook prayed silently for the sandstorm to stop. When the howling winds died abruptly, he was not surprised at what God will do if you ask.

He suddenly realized that though his previous silent prayers had been answered, God was waiting for him to speak up.

"I praised God for it, but I felt him ask me why I did not profess my prayer aloud so that others could see Him work," said Cook, a 2002 graduate of Southeastern. "I remembered Christ and his rebuking of the storm and felt that was of 'Biblical proportion' and I was skeptical to do that before all.

"But we must not question our faith. When we are distressed in the desert, God answers (both physically and spiritually). God instilled in me that we are in exceptional times and He will work in exceptional ways."

God gave Cook another chance.

"We had left the desert and were back at our base camp in tents," he recounted. "Another big windstorm hit us and our 50-man tents (100 feet by 40 feet) were about to blow away. We had been awakened in the night by metal poles snapping into and thrashing about around our heads.

Lights were crashing around us and the nine 15-foot poles were wobbling in the middle of the centerline of our tent. A man got on each pole to hold down the tent and someone yelled, 'Chaplain, pray for us!'

"I had a flashback to the desert and what God had told me then. I placed my faith in Him and left my pole, stood in the middle of the tent and called upon the name of Jesus to calm the winds. There was a brief cessation of the wind and my spirit leapt for joy.

"Then I wondered if the storm had completely ceased. The men looked at me in amazement, and I as well. That was the last of the tremendous gusts that were knocking even huge soldiers to the floor. He made His name real to all those who witnessed this."

Cook spends his time ministering to,l and sharing the Gospel with, fellow soldiers.

As the bombs and missiles lit up the skies in Iraq, Cook dealt with breaking down barriers to the spread of the Gospel. Cook, who was an infantry officer before God called him into the chaplaincy, said the channels to spread the Gospel are wide open, but there were times when they were threatened. Still, before his battalion headed into Iraq from Kuwait, he baptized troops in the icy waters of the Persian Gulf.

"God used this as a time to grow me when I thought our opportunity for ministry was going to be thwarted as military policy does not support fundamentalist evangelism," Cook said.

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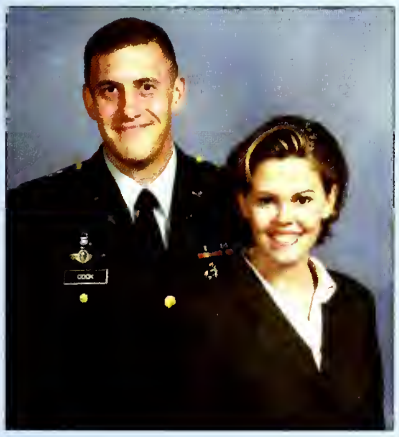
Ministry on the Homefront

by JERRY HIGGINS



Eddie and Jennifer Cook

Jennifer Cook is used to life as an Army wife. She realizes the stresses and strains that come with the territory.

But the war with Iraq is an addition to an already stressful time for Cook. Her husband, Capt. Eddie Cook, a 2002 Southeastern Seminary graduate, is a chaplain in the 3rd Battalion of the 325th Airborne Infantry Regiment from Fort Bragg, N.C., currently deployed in the Middle East.

Except for chaplaincy training, this is Capt. Cook's first time in deployment. He's been away from home for over 3 months, which is difficult enough in normal circumstances. The fact that the Cooks had their first child, Edward Jonathan Cook, on April 5, as war occurred just increased the stress level.

But Jennifer understands that this is God's will at work and freely accepts everything.

"It's difficult," she said. "Eddie's having a hard time with it. His son was born and he wanted to be here. But if we can come to see soldiers to know the Lord, then it's a small sacrifice on our part. When you look at the effect the Kingdom of God has on people and what we're doing in a difficult situation, I think it really helps him not to be here. "Sure, it would be easier if he was home, but this is part of military life. We could have four kids and he might not be here for any of them. It's part of his calling.

But there's plenty of support here in the military. So many other women call me daily to see how I'm doing. They let me know they support us."

Jennifer has helped organize a military wives' prayer group. More than 40 women have taken advantage of the time of fellowship, support and ministry.

"Many (wives) are having a very difficult time during this deployment and they need to know the strength of Christ," Jennifer said. "I led one young lady (17 years old) to the Lord. We are seeing fruit and we praise the Lord for that.

"The whole principle (of the prayer group) is evangelistic. It's not a time to light candles.

Continued on page 21

by Jason Hall

Adjunct Professor Spends Time Confronting Religious Pluralism

While working toward a doctorate in theology at Southeastern, Cky Carrigan had no idea his studies would lead him to a street corner in Times Square, witnessing to anyone who would stop and listen.

He knows now that studying here prepared him to do anything, anywhere.

"The kind of preparation I got at Southeastern, in the M.Div. program and then the Ph.D. program, gave me a head start to be a quick study in theology and philosophy," Carrigan said. "You never know what kind of doors God will open for you."

Carrigan is an adjunct professor of missions at Southeastern, but his full-time "day job" is National Missionary for Interfaith Evangelism with the North American Mission Board. It is his responsibility to train and equip Southern Baptists to reach the tens of millions of Americans and Canadians who claim allegiance to a faith other than traditional Protestant Christianity.

Carrigan credits the firm foundation of theological and philosophical thinking skills – learned at Southeastern from the likes of Paige Patterson, Keith Eitel, Russ Bush, Gerald Cowen, David Lanier and others – with giving him the ability to be a "moving thinker" when it comes to meeting the challenge of witnessing to those of another faith.

Actually, while studying at Southeastern, Carrigan never dreamed that interfaith apologetics would be the subject of his career. He figured on being a pastor or maybe a professor.

But when NAMB called during his Ph.D. years here, Carrigan moved his dissertation focus to the Christology of Mormonism. He was ready to leap into the deep end of apologetics because he was familiar with the underlying truths of philosophy and theology thanks to his graduate training.

Carrigan considers his role to be vitally important to the health of North American Southern Baptist churches. Not only does he equip churchgoers to witness to those of another faith, but he helps protect them from being wooed by other faiths as well.

He also spends part of his time putting his apologetics training into action. That's why he has hit street corners in Times Square, and why he spent the 2002 Winter Olympics in Salt Lake City witnessing not only to Mormons but also to people of different faiths from all over the world.

Carrigan maintains a Web site, www.ontruth.org, where he has posted many articles, links and other resources dealing with Interfaith Evangelism.

Patterson was Carrigan's doctoral professor. He said Carrigan was one of the most fun students he has ever had, in addition to being exceptionally gifted.

"Cky is unique because he has such a grasp of churchmanship, missions, scholarship, cults and theology together," Patterson said.

Carrigan's job has also helped him mature as a professor, as he has developed his solid theology in the context of challenges to Christianity posed by other religions. This has made his faith in God, and in the Gospel as found in the Bible, that much stronger.

"That's what I learned here," he said. "I learned this passion for knowing Christ and knowing about Him."

Seminary's Duty is to Prepare the Called - from page 3

Whenever I watch a catapult system operate on a great aircraft carrier launching a heavy jet airplane into the air, I marvel particularly at the view from the rear. As the plane clears the deck, the afterburners are on. If the fire were indiscriminate, the plane's propulsion would be powerful but hopelessly useless in directing the aircraft. But because the fire is channeled, the plane is able to make it into the air and climb quickly to a safe altitude. Maintaining, stoking and channeling the fire—that is what seminary education is all about.

After all, fire is never dangerous when it is controlled and useful. The purpose of preparing a young man or woman for the callings of God has to do with getting all the fire that God has given, stoked to a white-hot heat, maintained with a sufficient flow of fuel consisting of a thorough knowledge of Old Testament Hebrew, New Testament Greek, Theology, Church History and Ethics, and channeled so that the fire is hurtful to no one but helpful to everyone.

This year as we have commissioned overseas and North American church planters, I have been amazed once again at the quality of young people coming to the institution. There are more than 35 of our students embarking on overseas church planting endeavors literally scattered all around the world. This, of course, does not include others graduating from the student body who will go directly to a missionary appointment. In addition to that, there are more than 30 who are also headed for North American church planting assignments. We have certainly emphasized New Hampshire and Maine and we must fulfill our commitments in these states, but this year our people literally are covering the United States in the assignments to which they go.

As these young men and women embark on the future, I assure you that the professors at this school have not been firemen. They have stoked the flame. They have maintained the fire. Now, they have channeled it in such a way that it will result in people finding Christ and being assembled into churches across the earth. I thank God for the opportunity to serve Southern Baptists at Southeastern Baptist Theological Seminary.

SEBTS Ph.D. Students Excel In Academics - from page 8

Renewing does not suggest an attempt to look for middle ground but a complete change from the old to the new.

While significant transformation waits in Africa, there is hope for a change. Change will come as more and more servants of Christ lead people to him, teaching them to observe "all" (not just some things) that Christ commanded. This is a thought that kept running in my mind last fall when I taught in a Baptist seminary in my home country, Cameroon. As I taught those future ministers of the Word, I was thankful for at least three things: that the Church in Africa is part of the reason why God called SEBTS into existence; that SEBTS' stance on the Word is hope for the world including Africa; and that I could communicate, unapologetically, the authoritative Word which is the only hope of genuine transformation for the African church.

[1] Daniel E. Fountain, "Why Africa's Transformation Waits," *Evangelical Missions Quarterly* 32 No. 1 (January 1996) 320-324.

[2] Ibid., 322.

[3] *A Greek English Lexicon of the New Testament and Other Early Christian Literature*, 4th ed. (University of Chicago Press, 1979), s.v.

[4] Ibid., s.v. "*vous*"

[5] Ernest Ezeogu, "Bible and Culture in African Christianity," *International Review of Missions* 87/344 (Jan 1998) 3-38. 33.

A Commitment to Expository Preaching - from page 9

Rummage recently published a book, *Planning Your Preaching: A Step-by-Step Guide to Developing a One-Year Preaching Calendar,* and said the book helps preachers understand the big picture of the preaching task, especially in the context of pastoral ministry.

"I begin [the book] by examining how the preacher can create a preaching strategy that will allow the preaching program to serve the mission of the church and the needs of the congregation," he said. "Next, I talk about the mechanics of putting together a preaching calendar. The rest of the book (which is the majority of its substance) concerns such subjects as planning for expository series, doctrinal preaching, pastoral preaching, and preaching for special days. Throughout the book, I advocate an expository approach to the preaching task."

Rummage said *Planning Your Preaching* allows preachers to move beyond week-to-week sermon preparation into long-term planning for a truly effective pulpit ministry.

"*Planning Your Preaching* was motivated by my own need to develop a preaching program that was intentional and complete," he mentioned. "Also, I have noticed that many of my students and fellow preachers needed assistance in planning their pulpit work."

Rummage said the book will help pastors address areas of special need within the congregation, ensure regular preaching on key doctrines, incorporate holidays, and integrate biblical themes into the ongoing education of the congregation.

"*Planning Your Preaching* offers a field-tested, easily adaptable method for developing a comprehensive preaching ministry," he said.

Rummage is from Greensboro, N.C. and has been married to his wife, Michele for 12 years. The Rummages have a 5 1/2-year-old-son named Joshua.

The Rummages attend Mount Vernon Baptist Church in Raleigh.

FIFTY MILLION DOLLARS THAT WILL REACH INTO ETER

holarship on Fire!
Capital Campaign

by JASON HALL

Right now, the western edge of Southeastern's campus features a gravel parking lot, a cleared-away field, an old brown house and a couple of duplexes.

In just a few years, though – by the grace of God – it will be home to a new Campus Center, the hub of student activity at Southeastern; a state-of-the-art classroom building for college and seminary students and faculty; modern housing for dozens of seminary families; and the centerpiece of the new "Western Quad," a 75,000 square foot theological library that President Paige Patterson hopes will surpass all others in its integration of modern research technology and old-fashioned books on shelves.

All of that, and much more, is part of Southeastern's Master Plan, a long-range planning document that includes the administration's vision of a growing, vibrant seminary that is equipped in every way – physically, academically and spiritually – to prepare the next generation of God-called men and women to reach the world for Christ.

"It's obvious that you can't really prepare a generation of students unless you have the facilities to do it," Patterson said.

Patterson spent some of the first 10 years of his tenure here improving the housing situation, making sure student families have clean and affordable places to live. Now his attention is turned to the western edge of Southeastern's campus and the vast opportunities for growth and expansion that area provides.

"You can't just house them; you've got to have facilities in which to enable the called to impact the world," Patterson said.

Thus the purpose of Scholarship on Fire!, a $50 million investment campaign that God led Southeastern's Board of Trustees to approve last year.

NTY

It not only includes funding for many of the new Western Quad facilities, but also includes funding for the seminary's endowment that will increase faculty salaries and student scholarships.

Plans are also in the works for a Fine Arts Building, to be built as an addition onto Binkley Chapel, which will house Southeastern's music and other fine arts programs.

Students, staff, and faculty agree that growth is a sign of positive things to come from the seminary.

"Expansion indicates that good things are happening. Expansion is also a reflection of an institution's vitality," said Keith Harper, associate professor of church histor, and co-author of *Then and Now,* a history of Southeastern.

Former Student Body President Evan Lenow believes that the planned expansion will benefit the future of Southeastern in ways that the students cannot measure.

"I believe that the campus expansion is evidence of our growing reputation in evangelical and academic circles," Lenow said. "The campus expansion will be beneficial because it will improve the facilities for learning and growth at Southeastern. As it stands, the rate of our enrollment growth has put stress on the size of our campus. The expansion will allow us to accommodate more students and train more workers to spread the Gospel."

The campus' development will not happen overnight. In fact, it will be 8-10 years before the entire plan is realized. The first step is the Campus Center, the construction of which should begin in a few months. It will be a center in more than name, according to Dean of Students Allan Moseley.

"The new Campus Center will provide space for our students that is attractive, and it will also provide opportunities for interaction between students and faculty," Moseley said.

While having roughly the same footprint as the existing Ledford Center, the new building will have about 20,000 more square feet of usable space than the current building. Much of that space will be devoted to classrooms, student affairs offices and a much needed banquet facility.

"We desperately need banquet space, and the new campus center will provide this for us," Moseley said. "That facility will bring the double benefit of providing more food service space for everyday use."

Computer labs, a campus welcome desk, and a gourmet coffee bar – perfect for those riveting theological discussions – round out the Campus Center's benefits, not to mention an expanded bookstore that Moseley hopes will benefit more than just students.

Continuing the seminary's legacy of providing a direct service to local Southern Baptist churches, Moseley sees the new bookstore as being a source of "significant and substantive Biblical resources for pastors and churches in the area."

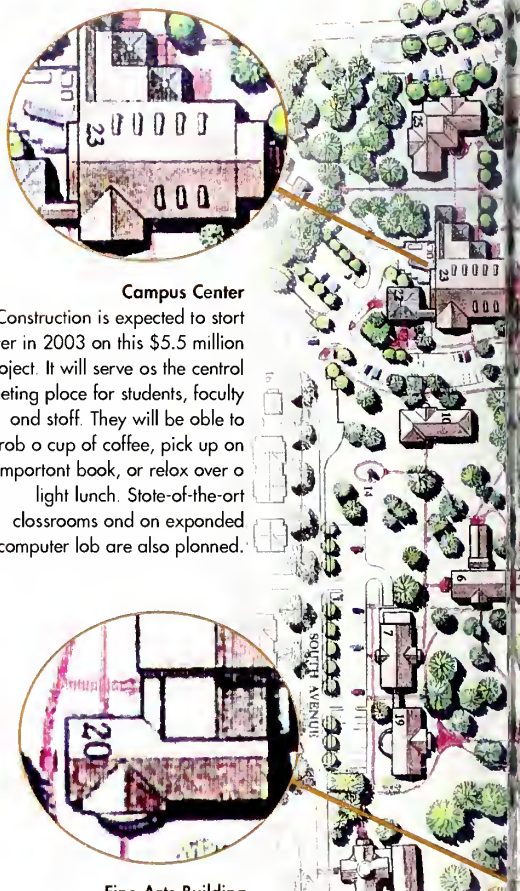
Also part of the Campus Center project will be the renovation of the Ledford Center into a first-class fitness and wellness facility for students. A weight room and space for cardiovascular equipment will be moved to the main floor, and a new Health Center – with a doctor and possibly a dentist – will be available for student use.

"The new campus center will impact my experience as a student in several ways," Lenow said. "First, it will provide a central location for students to gather for fellowship, studying, and eating. The current student center is limited in size and facilities to accommodate all the things students would like to do in groups. Also, our student groups will have more locations from which to choose when they want to host an event. The dining area will also be larger and will be able to accommodate more students at one time."

The library will be the most dominant feature of the new Western Quad. It will complete what Administrative Vice President Ryan Hutchinson calls the "central axis" of campus: a brick walking path that will extend from Binkley Chapel, past Stealey Hall and end at the new library.

Hutchinson said he sees that axis as representing the spiritual, physical and academic components of life at Southeastern.

The Master Plan at a gla



Campus Center
Construction is expected to start later in 2003 on this $5.5 million project. It will serve as the central meeting place for students, faculty and staff. They will be able to grab a cup of coffee, pick up an important book, or relax over a light lunch. State-of-the-art classrooms and an expanded computer lab are also planned.

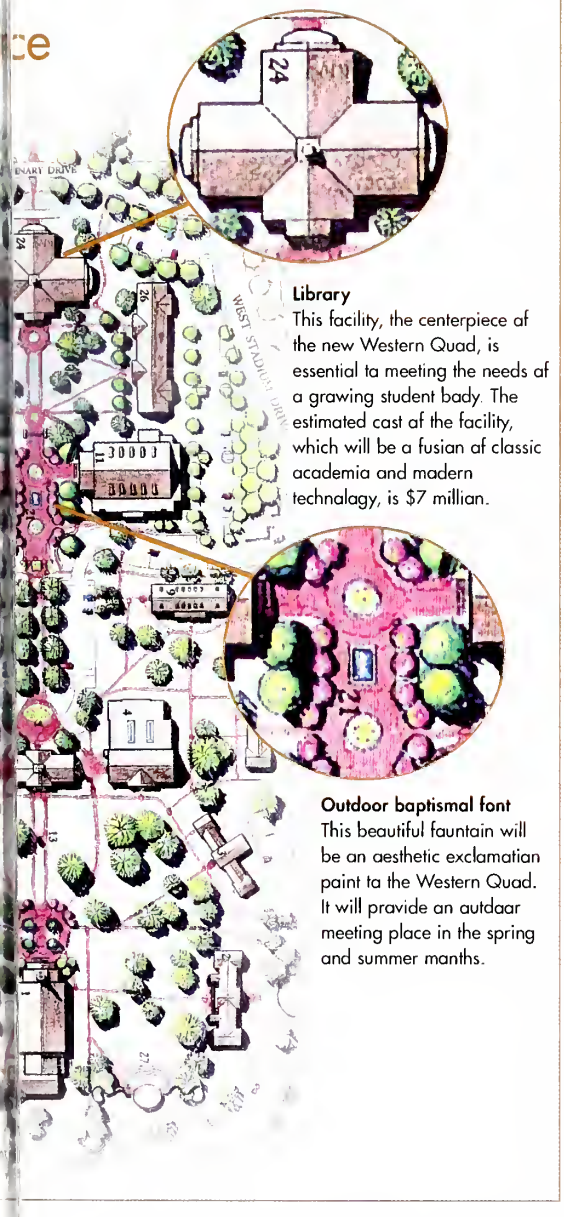
Fine Arts Building
This addition to Binkley Chapel will house Southea music and other arts programs, as well as serve as gateway to visitors entering the eastern edge of cam

That axis will include accoutrements like the existing gazebo between Stealey Hall and Binkley Chapel, as well as a fountain that will double as a baptismal pool, which will reside where Wingate Street and West Avenue now intersect.

Shawn Madden, director of library services, said a new library is not a matter of want at Southeastern; it's a matter of need.

"Our programs, especially the Ph.D. and History of Ideas (at Southeastern College at Wake Forest) programs, as well as our student body, have grown to such an extent that the Denny Library is fast becoming very crowded and very inadequate," he said.

"Over the last several years, we have increased the library acquisitions budget far beyond what it was when I arrived and consequently have been buying many more books than we had before and so we need more space than the Denny building provides."



Library
This facility, the centerpiece of the new Western Quad, is essential to meeting the needs of a growing student body. The estimated cost of the facility, which will be a fusion of classic academia and modern technology, is $7 million.

Outdoor baptismal font
This beautiful fountain will be an aesthetic exclamation point to the Western Quad. It will provide an outdoor meeting place in the spring and summer months.

Patterson's vision is for the library to be a repository of books on paper, as well as a leader in providing technological research capabilities to Southeastern students and faculty.

Madden said the mission of the library will not change, but the way it fulfills that mission is constantly being reevaluated.

"We will still be providers of information, even primarily so," Madden said. "Traditionally that information was provided on material made from reconstituted trees and it was housed in one particular place and to access that information. A patron had to physically locate themselves in a particular place, the library building. With the new technologies that are being introduced, aspects of doing our job have changed. We still provide information, but now more and more of that same information is being provided in bits of electricity that can be accessed off site."

With the new library construction will come renovation of Denny Library into desperately needed classroom space.

From a professor's perspective, the new library and the renovation of Denny Library will be invaluable.

"I wish we could break ground tomorrow," Harper said.

Harper said he believes that the chapel, library, and classrooms play an integral part in the learning process of a seminarian. And as far as the library, Harper believes, "There is much more going on in there beside people checking out books. The library becomes a place of exchanging ideas."

A larger library would accommodate the students' engagement in theological dialogue and discussion of classroom lectures, he added.

"The library is a vital component to an institution of higher learning," Harper commented.

All of this growth cannot happen without godly men and women sharing of the blessings God has provided for them, Patterson said.

Patterson commented that he is "incredibly grateful" for the millions of Southern Baptists who give faithfully to the Cooperative Program, saving each Southeastern student thousands of dollars every year in tuition costs. But the Cooperative Program only provides about 40% of the school's operating budget each year. If Southeastern had to rely on that money for expansion, there would be no expansion.

That expansion, particularly expansion of infrastructure, is necessary to provide for the growth God has given Southeastern.

"You do have to have facilities for people, or else they will not continue to choose to come to school here," Patterson said.

That's why Patterson is so thankful for donors who see the potential of students here and invest in that potential. The Jacumin and Goldston families are just two examples of those who in recent years felt led by God to give so that Southeastern could afford to expand and continue to prepare the called.

Patterson said Southeastern is a tremendous "investment opportunity."

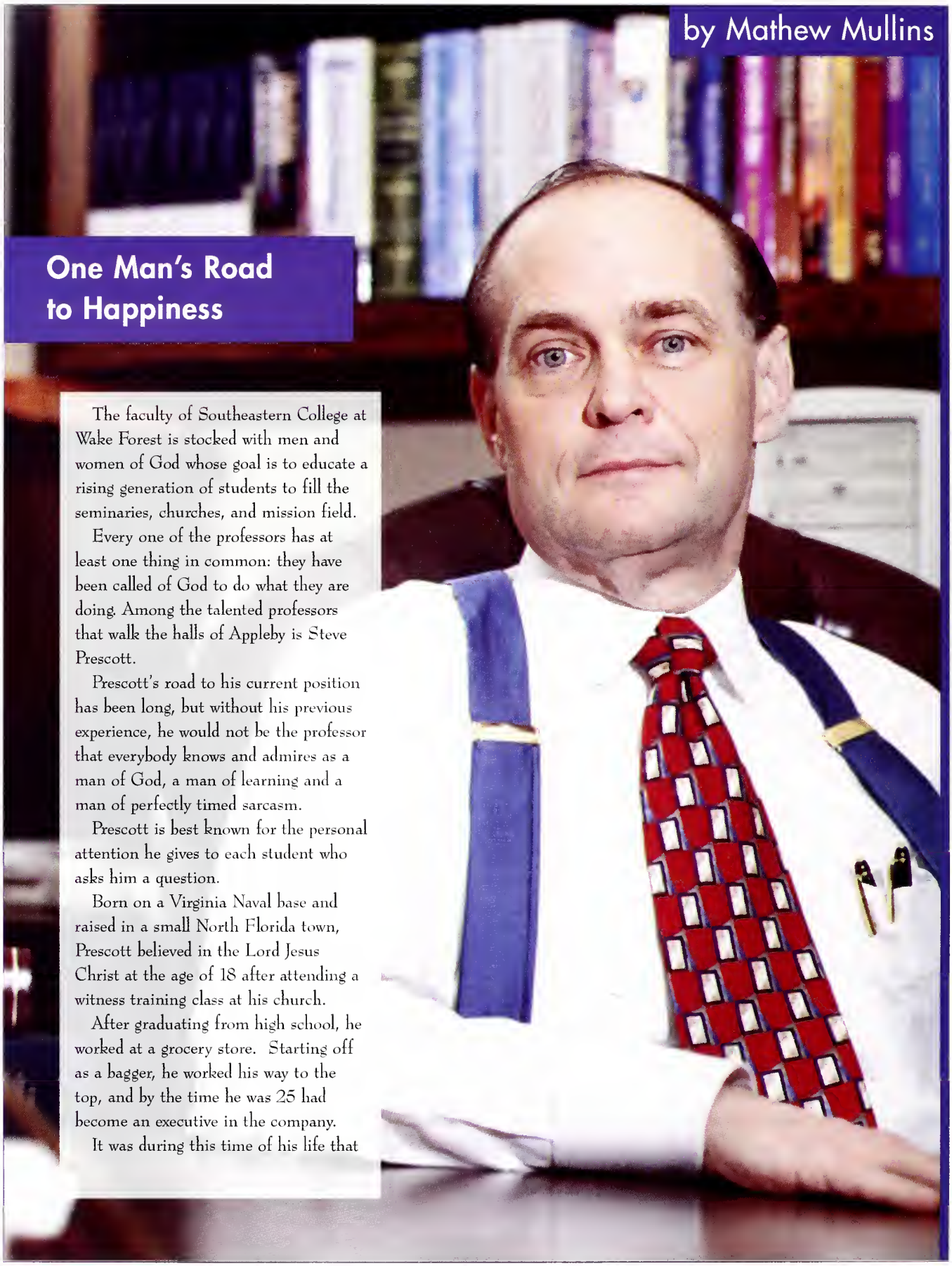
"It's really a great privilege to invest in the lives of young men and women who are going out to do the Lord's work," he said.

Hutchinson said the Scholarship on Fire! campaign is well underway, and it will not be slowed by external factors such as the war in Iraq or a slowdown in the American economy. What God is doing here, he said, is bigger than any worldly circumstance.

"When you have a kingdom mindset," Hutchinson said, "they are not plans that can be stopped or even put on hold because there is a war or because there is a recession. We have to push on to prepare God-called men and women as best we can prepare them for the opportunities that will present themselves."

by Mathew Mullins

One Man's Road to Happiness



The faculty of Southeastern College at Wake Forest is stocked with men and women of God whose goal is to educate a rising generation of students to fill the seminaries, churches, and mission field.

Every one of the professors has at least one thing in common: they have been called of God to do what they are doing. Among the talented professors that walk the halls of Appleby is Steve Prescott.

Prescott's road to his current position has been long, but without his previous experience, he would not be the professor that everybody knows and admires as a man of God, a man of learning and a man of perfectly timed sarcasm.

Prescott is best known for the personal attention he gives to each student who asks him a question.

Born on a Virginia Naval base and raised in a small North Florida town, Prescott believed in the Lord Jesus Christ at the age of 18 after attending a witness training class at his church.

After graduating from high school, he worked at a grocery store. Starting off as a bagger, he worked his way to the top, and by the time he was 25 had become an executive in the company.

It was during this time of his life that

he felt called to teach at a Christian college.

Prescott entered the Bachelor of Arts program at the University of Florida. After graduating magna cum laude, he earned his Master of Arts from Liberty University.

Prescott earned his Doctor of Jurisprudence degree from the University of Florida College of Law, and his Master of Arts in history, majoring in American history and earning a minor in British history from the University of Florida Graduate School.

During this time, he worked for two different law firms and for a Chief Judge of the United States District Court in northern Florida.

He felt called to go to seminary and was led to Southeastern.

After earning his Master of Divinity and his Doctor of Philosophy, he worked at Southwestern Seminary for two years and then returned to Wake Forest, where he currently serves as Instructor of Church History and Coordinator of the Secondary Social Studies Education Program in the college.

Prescott enjoys Southeastern Conference football, making fun of Atlantic Coast Conference basketball, gardening and picking on his students.

Another hidden talent of the professor is his ability to make a great jambalaya dinner.

Prescott on the summary of his life: "I tell my students that I was in business in my 20s and made a lot of money. I practiced law in my 30s and made less, and did pretty well. In my 40s, I am teaching school and earning less than I ever have, and am the happiest I have ever been. I believe I am in the center of God's will for my life."

Chaplain Witnesses God's Power - from page 11

"I have been given the approval to pray in Jesus' name in all forums without qualification, whether in a Christian service or in a pluralistic group. I am afforded with unfettered freedom to spread the Gospel, and it is even encouraged.

"These are trying times and the men need Jesus. Even the ones that are not ready to accept Him know that they need Him. I have been personally thanked by the majority of the colonels here for my evangelical fervor and commitment to spread the Gospel. God took care of the antagonists. God has promised that, 'His Word will not return to Him void, it will accomplish that which it was sent.' "

Spc. Nick Valaitis, a member of Cook's battalion, told The Fayetteville Observer newspaper, "In the time we're in, it's definitely the reassurance I need. It takes a lot off you to know that God's on your side."

Cook and his wife, Jennifer, are based out of Fort Bragg, near Fayetteville, N.C. They're active in the First Assembly of God church in Raleigh, which provided support for Jennifer as she awaited the birth of the couple's first child, Edward Jonathan Cook on April 5.

That support, along with prayers from people on the home front, lifted Cook's spirits as he dealt with the rigors of war and being away for the birth of his first child. But prayer not only lifted him, he said. He's seen what prayer can do first-hand as he has brought more than 100 soldiers to Christ and then baptized them.

"I have noticed that my prayers are more effectual, due to this prayer base and obedience to God in evangelism," Cook said. "God has taught me a lesson in obedience."

Capt. Cook said he has found great support among the chain of command for his evangelism. His battalion commander has given him full support, realizing that spirituality can provide relief for the troops in difficult times.

"For God's favor to be upon us, I must stay faithful and true to my call," Cook said. There are antagonists who seek to thwart the spread of the Gospel, but God honors his ambassadors as we are faithful."

Cook doesn't see much of a difference between soldiers who want to receive Christ as their Lord and Savior and people back home at First Assembly of God church. He sees every person, regardless of their job, having the same spiritual need for Jesus to be the Lord of their life. Soldiers and the everyday man sometimes feel like "dead men" and need to be lifted by the Holy Spirit, Cook said.

However, soldiers have the added burden of day-to-day pressures of the military life both home and abroad. It includes the cold, hard fact that they may not return home.

"Combat makes everyone here realize their mortality and the need to get spiritually right with God," Cook said. "I reach out to my men and meet them where they are and share the love of Christ with them. I present the Gospel to them up front as the only answer to man's problems. They appreciate this honesty as God's Spirit testifies to their heart.

"The soldiers want to hear the truth and it is my responsibility to present it to them. I care for each of my men and pray for God's protection and grace to be upon them. I will be there for them every step along the way, from the front lines in our battle positions, to jumping into combat, to returning back home. I live where they live and suffer as they suffer.

"It is an incarnational ministry."

Theology professor Biblically defies

worship wars

by JASON HALL

In recent years conflicts over musical styles – commonly called "worship wars" – have left many churches crippled socially and evangelistically.

That phenomenon has not escaped the notice of David Nelson, professor of theology at Southeastern. He has contributed a chapter to a recently published book that is designed to help pastors and church members think Biblically about the use of music in worship.

Nelson wrote "Voicing God's Praise," a chapter dealing with the use of music in worship in a book from Kregel Publications entitled *Authentic Worship,* edited by New Testament scholar Herbert Bateman.

The subject is one with which Nelson is keenly aware. As well as being a theologian and a pastor, Nelson has bachelor's and master's degrees in church music and has been a music minister in churches.

Nelson writes that the issues that surround "worship wars" are important "Not simply because they are a source of much controversy but because worship is a matter of such importance."

Nelson also teaches future pastors and church leaders about these issues in his popular class, "The Ministry of Worship."

Nelson advises pastors caught up in "worship wars" – or pastors who fear those conflicts – to spend time focusing on the more important issues underlying the conflict.

"Take some time by showing them what the issue is in the Scriptures," Nelson said. "The only way to understand what is foundational is to go back to Scripture and let Scripture judge what is important."

Despite the fact that most strife about church music is over style, style is not the key issue in Scripture, Nelson said.

The fundamental issue, he writes in the book, is that Christians understand "the primacy of the glory of the triune God and the unity of the Holy Spirit manifested in the church."

This teaching cannot be accomplished in the space of one Sunday sermon, he cautioned; it often takes repetitive training from the Scriptures for many church members to understand the issues involved.

"Music is a very personal thing," Nelson said. "Many people are not ready to change their thinking."

Another failing of some churches that do change their worship style, is that they do it for the wrong reasons. Just because something is new and sounds exciting does not mean it is automatically the best thing, Nelson said.

In his mind, theology must come before methodology. He writes, "The failure to recognize this axiom is at the root of much of the contemporary struggle related to authenticity in worship."

Churches that do not heed this warning end up finding themselves outdated, Nelson said, when the "hot" new worship style they have adopted and fought over is not longer as trendy as it once was.

On the flip side are those churches that refuse all change, even when that change might be Biblical and allow them to reach more lost people in their community.

Nelson said that in the Free Church tradition, change is not a question of "when?" but "why?" Changes in worship style should be motivated by a desire to enhance the glory of God, sometimes by adopting a style that is more suited to those visiting the church.

"A maturing congregation is less often asking the question, 'What can we do to please us?' and more often asking, 'What can we do to reach others?'" he said.

Nelson ends his chapter by giving some tips to the pastor who is feeling led by God to initiate a change in musical style in his church. He boiled those tips down to three main categories.

First, a pastor must focus on developing an attitude of servanthood and selflessness among his people. This principle applies far beyond musical preference, Nelson said. Churchgoers who are looking out for each other's needs, rather than selfishly seeking to gratify themselves, will be more flexible about change when it comes.

Second, Nelson suggested diffusing the style issue by teaching the fundamental doctrines of worship before even broaching the subject of music. When a congregation understands that worship entails far more than singing, they will be less likely to fight battles over the issue.

Third, Nelson advises pastors to thoroughly explain the process and reasons for change to the congregation. Do not deliver it to them like an edict, but rather give details about the process and the Biblical justification for it.

Nelson said that following some of these simple guidelines, while staying focused on the authority of Scripture for all practice and the glory of God in worship, will help churches avoid "worship wars."

"Over a period of time," he added, "most people will accept these changes, even if they don't particularly like them."

Ministry on the Homefront - from page 11

There are wives here who do not know Christ. He is the peace the world can't give.

"It's not a threatening environment. We pray for our husbands. We hear the salvation message and the Word of God. The main emphasis is seeking God as a refuge. We stand by it. The format has very much a church service feel. We do an opening prayer, we talk on scripture, do some singing. I do devotion which is about 10 to 15 minutes long. We pray for the President as commander-in-chief to the military personnel. Each wife stands and represents her husband and we pray for each company."

Capt. Cook said the prayers from home have greatly increased the effectiveness of his prayers while serving overseas.

"I have noticed a positive answer to my prayers in very tangible ways," Capt. Cook said from the Middle East. "My wife has a great prayer base back home. God is moving and many of these ladies are coming to a saving knowledge in Jesus Christ. We are having a revival both here on our combat deployment and with our wives back home. We have had amazing answers to prayer as I have had nearly 100 professions of faith and been able to baptize these men."

Jennifer realizes that the Army wives look to her for spiritual support because she's a chaplain's wife. The built-in expectations are there on a daily basis. She said she struggled with the responsibilities, but her faith has led her down the path the Lord wants her to take.

"As a chaplain's wife, people ask, 'Why don't you do something? What are you going to do?' Some have the calling and some don't. I haven't felt forced to do something. When we got here last July and prayed, the Lord said to me that it wasn't time for me yet. He said He has plans for what He wants me to do.

"When the rumors of deployment came up, I approached Eddie and told him that God asked me to minister to the wives. The Lord opened up doors. I've received a lot of support from the chaplains here. It's been a wonderful experience."

Seminaries are First Step in Mission Process

by KELLY DAVIS

photo courtesy International Mission Board

Children surround Dorothy Patterson during her recent journey to visit Southeastern families living in Southeast Asia.

Early last fall, Dorothy Patterson traveled to Southeast Asia to visit Southeastern Seminary two-plus-two students and prayer walk with leaders of the Southern Baptist Convention.

She discovered that Southeastern students are proclaiming the Gospel in the most remote areas of the world and she believes now, more than ever, that Southern Baptist seminaries play an integral part of the mission process.

"There will be no International Mission Board or North American Mission Board, there will be no missionary outreach in this country or to the ends of earth unless the seminaries are alive and well because we have to properly equip the missionaries," said Mrs. Patterson from her home at Magnolia Hill.

Successful global missions, to Mrs. Patterson, means working as a collective team on the part of the International Mission Board, the North American Mission Board and the Southern Baptist Seminaries.

And this collaborative effort begins with prayer.

Mrs. Patterson advocates having churches specifically pray for the seminaries as they prepare the missionaries.

"We must know from the field that our graduates are doing what the sending agencies need them to do. But we must also, from the pew, have the prayers and the support of the people. And they must see us as the first step in this missionary process," she said. "The churches send them to the campus and the seminary prepares them as they go to the ends of the earth to share the Gospel."

And Mrs. Patterson believes Southeastern is doing its part in preparing students for cross-cultural ministry.

"God has given us tremendous faculty and people who just pour their lives into these students," Mrs. Patterson said.

"But Southern Baptists in their praise just can't pray for the missionaries who are out there, they just can't pray for the boards who

"It is overwhelming when you actually see people in temples bowing down to an idol and bringing baskets of fruit and bringing candles and incense and gifts to put before an idol," said Dorothy Patterson, remembering the sights and smells of a Buddhist temple in Southeast Asia. "So I think that picture made me focus on the fact that I have something to put before the Lord Jesus and He's not an idol. He's not one who cannot hear, cannot see, cannot move, but He is God of all creation. And if these people are so dedicated that they come before an idol of stone and make gifts, then I need to come before the Lord Christ and give Him any gifts that I might have."

are sending them. They have to include the seminaries because if they're not properly prepared here, they will not do anything on the field," she said.

Through her global travels, Mrs. Patterson reported that the Southeastern students displayed a biblical model of family life.

"I was delighted to see among the families from our institution a complementarian model," Mrs. Patterson said.

She said that the Southeastern Seminary students have taken the confessional statement of Southern Baptist Convention very seriously and they not only sign it but they live it.

"I see husbands who provide servant leadership for their households while protecting, supporting their families even in the most difficult situations and yet I see wives who are committed helpers. Those wives were given primary responsibilities of keeping their homes and rearing their children. However, they were also very involved in ministry," she said.

Through the Southeastern students, Mrs. Patterson also said she sees multiplication evangelism.

"I had the privilege in seeing what amounted to five generations of believers just within weeks where our student won one and that person won one and that person won one, then that person won one," Mrs. Patterson explained.

"To actually see that and hear the testimonies of the new believers is a very moving thing."

photo courtesy International Mission Board

Joy White, a Ph.D. student in Women's Studies, talks with Southeast Asian students.

photo courtesy International Mission Board

Mrs. Patterson walks with Morris Chapman, executive director of the Southern Baptist Convention.

photo courtesy International Mission Board

Mrs. Patterson ministers to students during her trip.

Overseas moms

find strength in organizing priorities, trusting God

by KELLY DAVIS

SEBTS students and volunteers from Homestead Heights Baptist Church stop to pray in Jordan

With a schedule that demands 30 hours a week of language school, 15 hours a week making friends with local unbelievers and countless hours of keeping up with their children in a foreign country, Southeastern Seminary student wives living overseas prioritize their time in order to balance their tremendous responsibilities.

Candie Lewis*, mother of two young children, serves alongside her husband in Central Asia. She said wives and mothers wherever they are posted need to remember that their main priority is to honor God as a wife and mother and bring glory to God within their own home.

"Every wife has to figure out her priorities," Lewis said. "It is easy to put all your energy into language studies and working outside your home. However, my first priority is being a wife and mother. Figure out what your priorities are and be willing to stand up for them,"

Natalie Crane serves with her husband in Central Asia and has twin toddlers to keep up with.

Since being on the field, it's difficult to balance the required language studies while raising twins at the same time, Crane said. She decided to make adjustments in her busy schedule.

"I didn't want my children to prefer going home with their nanny instead of me every night because she sees them more, so I decided to take fewer language classes," she said.

Wives living and ministering overseas find that even everyday tasks like grocery shopping take more work than they are used to in America. Women must shop in an open-air market and roam store to store for each item on their grocery list. An average shopping trip means stopping at 15 to 20 small shops. Shopping carts, clean grocery stores and helpful cooking aides are simply not available to most women.

"There is no such thing as an American grocery store," Lewis said.

Crane said her shopping experiences are more like "hunting and gathering."

"There is always a mass of people in the market, and it is impossible to roll a double stroller down the market," she said.

Lewis agreed.

"I can barely carry my shopping

bags when I am shopping, much less my two toddlers," she said.

Most wives must shop five days a week because everything they buy is fresh.

"Where we live, there is no such thing as a quick meal," Crane said. "Everything must be made from scratch. We don't just open a jar of spaghetti sauce. There's no Prego here."

Between raising toddlers in a foreign country, 4-to-8 hours of language study every night, and the necessity to make meals from scratch, the average mother finds herself leaning on God to give her the energy to do it all again the next day. Crane and Lewis agreed that they love having their children with them while serving overseas with their husbands.

"They are certainly a bridge to getting to know the people," Crane said. "I wouldn't know the people I know had it not been for my babies. They like to tell you about their baby customs, and they relate to us like a normal family. We become more approachable and less intimidating because we have babies."

Norah Hopkins, who serves with her husband in Southeast Asia, had her first child while serving on the field almost eight months ago.

Having her baby boy was no easy venture, but his birth helped build a bridge to her people group, Hopkins said.

"They love to say that he is their baby," Hopkins said. "They say he will learn to speak their language. They just love it.

"It is sweet to see how the older ladies want to teach you the right way to care for your baby. All the nationals seem to want to tell you how to raise a baby their way." Lewis said she trusts God to give her the strength to take the next step on the mission journey.

It is a journey she and women just like her across the globe would never trade for anything.

*EDITOR'S NOTE: Names and locations have been changed to protect missionaries working in restricted access countries

Caner Brothers' Book Nominated for Gold Medallion Award; Second Book Available Soon

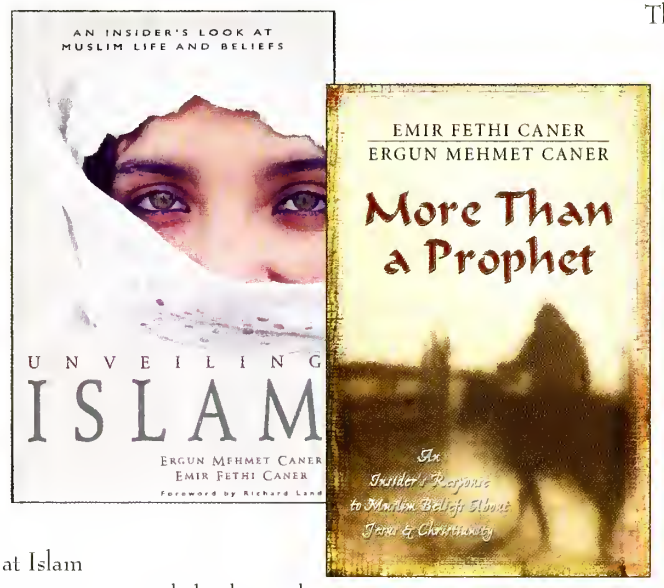
by JASON HALL

Unveiling Islam, the top-selling book by Southeastern church history professor Emir Caner and his brother, Ergun, is a finalist for a Gold Medallion Award by the Evangelical Christian Publishers Association.

The award is among the most high-profile accolades a book written from a Christian perspective can receive, and Emir Caner called the recognition, as well as the book's overall popularity, "inexplicable."

Emir Caner said *Unveiling Islam* is an "honest and open look at Islam from an insider's viewpoint."

The Caner brothers, both of whom graduated from Southeastern, were raised Muslim and later converted to Christianity. The book is partly a story of that journey, written to help those who need the truth found in Christ.



The Caner brothers' second book on Islam and Christianity, *More Than a Prophet*, has just been released by Kregel Publications.

The book builds on the themes found in *Unveiling Islam* by giving in-depth treatment to more than a hundred questions about the nature of Islam and Christianity.

Emir Caner said he hopes the success of *Unveiling Islam* prompts Christians and Muslims alike to pick up *More Than a Prophet*, but not for commercial reasons. Instead, he hopes many Muslims will read it, understand and accept the truth and hope found in a relationship with Jesus Christ.

Unveiling Islam is nominated in the ECPA's Evangelism and Missions category, alongside such titles as Ron Rhodes' *Reasoning From The Scriptures With Muslims* and *Prisoners Of Hope*, the autobiography of former Afghanistan missionaries Dayna Curry and Heather Mercer.

Patterson Visits Palestinian Brother

by Kelly Davis

The Muslim call to prayer echoes through a window of a downtown hotel where only days before anti-American demonstrations filled the streets.

A few feet inside the window of the same hotel sit Paige and Dorothy Patterson, considering the need for peace in the Middle East.

That peace will come only with the reign of Jesus Christ, said Patterson, the president of Southeastern Seminary.

At an early age, Patterson became intimately aware of the detrimental impact the Middle Eastern crisis had on its citizens. When he visited Jerusalem almost 40 years ago with his family, a homeless Palestinian boy named Mohammed followed them and won over their hearts. They brought the 14-year-old Mohammed home to Texas and he chose to change his name to "David."

David, whom Patterson said he is "as close to as if he was a natural brother," is now a successful businessman and living with his family in Amman, Jordan.

Through the years, David has prompted his American Bible-preaching brother to seek out ways to help the peace process. As a result, Patterson has been able to speak with key Middle Eastern diplomatic leaders.

"I have been able to visit with four different Prime Ministers of Israel, with Chairman (Yasser) Arafat of the Palestinian Liberation Organization, President (Nursultan) Nazarvaev of Kazakhstan, and former President (Abdurrahman) Wahid of Indonesia," Patterson said.

Through these political contacts, Patterson said he is better able to understand and appreciate the perspective of each group.

"I have been able to talk with them openly about the great advantages afforded to a society by absolute religious liberty," Patterson said.

But each visit with the various political leaders posed a dilemma that Patterson believes every follower of Christ faces when ministering to people of different faiths.

"The dilemma is that of maintaining absolute truthfulness on one hand and on the other hand respecting the dignity of those who have views other than our own," Patterson said. "In this regard, Paul's famous sermon to the intellectuals on Mars Hill is an example of the way to proceed."

Paul was a student of the culture, Patterson said, and understood the beliefs of those among whom he labored. "He found that bridge within their faith which would enable him to present the claims of Jesus Christ," Patterson added.

Patterson used Paul's approach when he spoke to the leaders.

"I never found any of these leaders who were offended by this approach," he said.

During a private interview with Arafat, which was prompted by David in Baghdad almost a decade ago, Patterson offered a remedy to the Middle Eastern conflict: Peace through Jesus Christ.

"I began by asking him [Arafat] if he held out any hope for peace in the Middle East," Patterson said. "He replied that 'one must always hope.' I told him that I wanted to read him some good news from an eighth century B.C. Jewish prophet named Isaiah."

Arafat's full attention was upon Patterson when he read from Isaiah 19:23-24.

"The prophecy in which Isaiah speaks is that there is a day coming that there will be a 'highway' that will run from Egypt to Assyria," Patterson said.

"Isaiah says on that day, the Lord will say, 'Blessed be Egypt My people, Assyria, the work of My hands, and Israel, My inheritance.'

"I explained to Chairman Arafat, as I have also to Israeli prime ministers, that that day could only come when Christ ruled and reigned on the earth. But the same principle also applies to bringing peace to the heart."

Balancing love for two opposing factions is imperative to Patterson, who said he recognizes the "necessity of the Jew learning to love the Arab and the Arab learning to love the Jew and the mandate that I love all."

In the early 1970s, Patterson was able to meet with then-Israeli Prime Minister Menachem Begin in Jerusalem to discuss peace initiatives.

"Although I applaud diplomatic efforts at various peace initiatives, I have every reason to believe those will never be entirely successful," Patterson said regarding the current Middle Eastern crisis.

"Consequently, it is important to me that common people establish permanent friendships and contacts among the various people groups in the Middle East. It is apparent to me that only in the process of meeting needs wherever we find them, and in demonstrating the love of Christ, is there any real hope to work toward lasting peace."

Southeastern Student Family Determined to Reach Muslims

by JASON HALL

Despite the dangers of working in a restricted access country, Southeastern two-plus-two students Kate and Bill Garrett* said they are willing to take the risk in order to spread the Gospel among Muslims.

Bill Garrett said, "The threat of war has not changed our resolve to be here and serve these people. Their salvation is more important to me than any war."

The Turkish villagers, including these boys, call the Garretts "family."

The Garretts, along with their two children, ages 13 and 7, are in their seventh month as Southeastern two-plus-two students in a country in the turbulent Middle East. However, the war with Iraq has not dampened their resolve to share the love of Christ in the Middle East.

The Garretts call their Middle Eastern village of 200,000 "home," and plan on investing every moment of their two-year stint in the lives of the villagers.

"God has shown himself completely faithful," Kate Garrett said. "God has opened so many doors for us to minister to people. Sometimes there is more than one door open at a time."

The Garretts are the only Westerners living among the Muslims, yet the villagers refer to them as "family."

"The leaders of the village say that they see the love we have for one another and they say they love us, too," Bill Garrett said. "They tell us all the time that 'our home is your home.'"

Last November, the Garretts invited three Muslim families to join them in a traditional Christian Thanksgiving dinner. Bill Garrett read Psalm 100, and then asked one of the Muslim men to translate the Psalm into his heart language for the whole group to understand.

"As I saw my Muslim friend translating Psalm 100 during our Thanksgiving dinner, all I could do was envision my friend leading an authentic outreach movement for peace among his people," Bill Garrett said with tears flowing down his cheeks. "This is exactly what we want to see happen."

At the end of the Thanksgiving dinner, the Garrett's 13-year-old daughter passed out handmade paper leaves for the guests to write something for which they were thankful for in their own language.

"Each of our guests wrote the same thing: 'We are thankful that you have come to join our village,'" Kate Garrett said.

The Garrett family believes God strategically appointed them to this region during this time of crisis.

"The doors have been open to spread the Gospel," Bill Garrett said. "Now we just have to be obedient and follow the direction of the Holy Spirit."

**EDITOR'S NOTE: Names have been changed and locations are generalized in order to protect mission workers*

Church planters

steadfast despite dangers of terror, war

by Kelly Davis and Jason Hall

Southern Baptists serving in foreign lands are facing unprecedented dangers from the hostilities of terrorism, war and disease.

For Southeastern Seminary's international church planting students, the resolve has never been higher – they are committed to their tasks no matter the cost, thanks to the grace of God.

Life in the Middle East means engaging the marketplace regularly, despite the dangers.

"For us, giving up at our chosen work is never an option," said Jonathan and Elizabeth.* "The current world situation certainly adds stressors and uncertainty about daily events, but we've known for a long time that in this world we will have tribulation. We rejoice, however, because Jesus has overcome the world and its tribulations. In other words, what keeps us going day by day is reliance upon the truth of God's Word and, more specifically, Jesus' promise that he will be with us always as we obey the Great Commission. That's enough for us."

More than 35 Southeastern Baptist Theological Seminary "two-plus-two" families serve in restricted access countries around the world, and about two dozen more are preparing to go overseas this summer.

They are going out into a hostile world. Four Southern Baptists working overseas have been killed in the past year, three by a gunman and one by a bombing. The recent war in Iraq and rising antagonism toward America in Muslim-dominated countries have only served to make the global situation more unstable.

While some students have not seen tensions rise, there are many who have been quietly or overtly threatened, either because they are Americans or Christians.

Jerry Rankin, president of the International Mission Board, was on Southeastern's campus this past semester for the seminary's Global Missions Week. Rankin said the morale of Southern Baptist missionaries overall seems to be positive.

"While there is some concerns and anxiety among missionaries in more sensitive areas of assignment, morale continues to be quite high," Rankin said. "Our missionaries have an awesome sense of God's providence and feel He is in ultimate control, using all things to accomplish His purpose of being made known and exalted among the nations."

That sentiment is clear among Southeastern students already on the field, many of whom work among Muslim people groups.

One student, Tom, said it's never been his desires or his will that has kept him going.

"From the beginning, the task I am facing has been humanly impossible and it will continue to be," he said. "In this respect, the current world situation has not drastically changed the challenge we face. My daily walk with the Lord keeps me going, as well as love for the people here and the encouragement I get every time I plant a gospel seed or hear about how God is working in some way in this country."

Another student, Jill, was recently

faced with the decision whether or not to go back to the field. She had to return to the United States for a family crisis, and many people urged her not to return to the field.

"That was not even a choice that I could consider," she said. "I have a peace about where I am, knowing that this is where I am supposed to be. I do not always know what it is I am supposed to be doing here, but slowly I am seeing glimpses.

Sometimes the reason seems to be so that He can do a work on me, and there are plenty of areas that still need His hand to smooth out the rough edges. Other times it is so that someone can read for themselves what He has to say to them. Other times it is so that women can hear stories that they have only heard the names of the characters but not the details. Seeds have been sown, the fruit is ripening, and some have been harvested."

For some, rising tensions and danger have only served to increase their desire to reach a lost world.

"The current situations in the world just point to the great need for the world to know (Christ), and for the believers to have a greater passion for sharing the saving message," said Linda. "I am drawn closer to Him, and made more aware of how greatly I need to trust in Him and depend on Him."

There are dangers beyond war, even. The recent outbreak of SARS has threatened missionaries and the people they serve, particularly in East Asia.

Doug and Sueann feel their only responsibility is to trust God and continue to be a witness for Him.

"We must go back to the fact that we are here at the command of our heavenly Father," they said. "We trust and He does provide safety from any dangers there may be. As well, should He decide it is time to come and see him, well then it is us who are the benefactors, isn't it?"

For the students that are yet to deploy and still studying in Wake Forest, the sense of urgency is just as great.

"The current situation in the world does not affect our plans," said Bryan. "We believe that we are safer in the middle of Baghdad, if that's where God wants us to be, than we are in North Carolina. What keeps us going is the call. Saying 'no' to God is not an option for us."

Robert and Lucinda, who will be going to East Africa, echoed that sentiment.

"As Christians we know that the best place to be is where God has called us," Robert said. "The best thing we can do right now is prepare ourselves spiritually, mentally, and physically for the task."

Rankin said the International Mission Board is in communication with the field leadership. All personnel have been briefed on crisis contingencies.

"They are aware that we give a high priority to their safety and security," he said. "Most of them are concerned that they not be asked to evacuate (which is normally a local decision) because they realize it is in times of crisis and suffering that people are most open to a spiritual witness and ministry.

"They are where they are because of a love for the people among whom they serve, a compelling love that has been placed in their hearts by God because Jesus loved the people and gave His life for them.

"We have always had people serving in places of danger, and many have a strong conviction of a call to Muslim people groups so they are not deterred by heightened threats or the risk involved in fulfilling their calling," Rankin continued. "In the aftermath of the missionaries that have lost their lives, many have said if God should choose to plant the church through their blood, that they would willingly give their lives for that to happen."

Emphasizing the need to send missionaries to a post-war Middle East, Keith Eitel, director of the Center for Great Commission Studies, said, "We must consider the cost of completing the Great Commission. If we want to see Jesus come back, we must go to the ends of the earth to share the Gospel."

We have always had people serving in places of danger, and many have a strong conviction of a call to Muslim people groups so they are not deterred by heightened threats or the risk involved in fulfilling their calling.

**EDITOR'S NOTE: Some names were changed, and last names omitted, to protect the identity of students.*

Alumni Update

DEATHS

'61 Rev. J. Monte Bishop d. 3/22/03.
'66 Dr. Charles W. Stafford, d. 4/7/03.
'02 Rev. Christian Nicholas Temple, III, d. 3/28/03.
'59 Rev. Billy Thrower Mobley d. 1/18/03.
'57 Rev. Niles Edwin Compton, Sr., d. 10/22/02.
'60 Dr. Edward E. Ferguson, d. 10/24/02.
'54 Rev. Daniel Robert Lowe, d. 9/30/02.
'56 Rev. Gene Owens, d. 10/01/02.
'62 Bobby T. Holland, d. 7/1/02.
'64 Rev. Jesse Ray Mansfield, d. 6/4/02.
'61 John Bernard Thomas, d. 4/28/02.
'81 Kay Martin Huggins, d. 4/18/02.
'81 Rev. Grady H. Hamby, d. 3/6/02.
'94 Rev. Lemuel Collins, d. 5/6/02.

RETIREMENT

'74 Rev. Marion Lark retired after 29 years in the ministry.

MARRIAGE

'93 Rev. George Nathaniel Fox married Anita Louise March,. 9/1/01.
'01 Michael Owen married Natalie Renee Hill 12/21/02.

ANNIVERSARY

'55 Rev. and Mrs. Norman Brown celebrated their 60th wedding anniversary, 5/25/01.

OTHER

'83 Dr. Phillip L. Hunter, pastor, Madison Avenue Baptist Church, Goldsboro, N.C.
'92 Rev. Clark Carter, campus minister, Charleston Southern University, Charleston, S.C.
'87 Vincent D. Hefner, pastor, First Baptist Church in Cherryville, Cherryville, N.C.
'90 Rev. Gregory Allen Day, campus minister, Mount Olive College, Mount Olive, N.C.

Faculty Publications

Andreas Köstenberger

"John," in *Zondervan Illustrated Bible Backgrounds Commentary*, Vol. 2 Zondervan, July 2002

The Book Study Concordance, with Raymond Bouchoc. Broadman & Holman, 2003

"Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Old Testament Background of a Familiar Metaphor," *Bulletin of Biblical Research* 12 (2002): 67-96.

"Diversity and Unity in the New Testament," in *Biblical Theology: Retrospect and Prospect* (ed. Scott J. Hafemann: InterVarsity, 2002),

"Marriage and Family in the New Testament," in *Marriage and Family in the Ancient World* (ed. Ken Campbell; InterVarsity, forthcoming).

"Translating John's Gospel: Opportunities and Challenges," in *The Challenge of Bible Translation. In Honor of Ronald Youngblood* (ed. Glen G. Scorgie, Mark L. Strauss, and Steven Voth; Zondervan, forthcoming).

"The Destruction of the Second Temple and the Composition of the Fourth Gospel," in *Historical and Literary Studies in John: Challenges to Prevailing Paradigms*, WUNT (ed. Peter Head; Tübingen: Mohr-Siebeck, forthcoming).

Bruce A. Little

Religion (Christianity) for Life (In Russian Only), with Anatoliy S. Filatov (Summer 2003)

Under contract to write two articles for IVP's *New Dictionary of Christian Apologetics* (forthcoming).

James P. Porowski

With All My Mind: God's Design For Mental Wellness. (LifeWay Press, 2002).

David Lanier

"Salt in Ancient Israel," Biblical Illustrator, Fall 2003, pp. 63-68.

David Jones

"Francis Schaeffer, The Evangelist." In *Faith and Mission* 20, no. 2 (Spring 2003)

Alvin Reid

Radically Unchurched: Who They Are and How to Reach Them. Kregel, 2002.

Raising the Bar: Why and How the Church Must Change Our View Toward Youth. Kregel (Forthcoming 2004)

Robert Cole

"An Integrated Reading of Psalms 1 and 2." JSOT 98 (Vol. 26.4), 75-88, June 2002

Ant Greenham

"An Examination of the Role the Epistle of James Might Play in Introducing the New Testament to Muslims." *Faith and Mission* 19/3 (Summer 2002): 3-18.

Daniel R. Heimbach

True Sexual Morality and Its Counterfeits: Biblical Standards at the Flash Point of Cultural Crisis. Crossway Books, 2004 (forthcoming).

Emir Caner

More Than a Prophet: An Insider's Response to Islamic Objections to Jesus and Christianity. Kregel 2003.

The Sacred Trust: Sketches of the Southern Baptist Convention Presidents. Broadman and Holman, 2003.

Out of the Crescent Shadows: Leading Muslim Women to the Light of Christ. New Hope Press (forthcoming)

Peter R. Schemm

"Kevin Giles' *The Trinity and Subordinationism:* A Review Article." *Journal for Biblical Manhood and Womanhood* 7:2 (Fall 2002), 67-78.

"Galatians 3:28: Proof Text or Context?" *Journal for Biblical Manhood and Womanhood* 8:1 (Spring 2003), forthcoming.

Mark Rooker

"Blasphemy" and "Theophany" in *Dictionary of Old Testament: Pentateuch.* Ed. by David W. Baker and T. Desmond Alexander. IVP, 2003.

Studies in Hebrew Language, Intertextuality, and Theology. Edwin Mullen Press, 2003.

"The Contribution of Ancient Near Eastern Texts for the Dating of the Patriarchal Age." In *An Orderly Account: Critical Issues in the History of Israel.* Ed. by David M. Howard and Michael A. Grisanti. Kregel, 2003.

Stephen Prescott

Articles in the *Encyclopedia of American Religion and Politics.* Ed. by Paul A. Djupe and Laura A. Olson. Facts of File, 2003: "Girouard v. United States"; "Hamilton v. Regents of the University of California"; "Heffron v. International Society for Krishna Consciousness"; "Hernandez v. Commissioner of Internal Revenue".

Michael Travers

"Formalism" and "Poetry" in *Dictionary for Theological Interpretation of Scripture.* Ed. by Kevin Vanhoozer. Baker Academic. (forthcoming)

"The Psalms and Missions." *Faith and Mission* 20, No. 2 (Spring 2003)

Encountering God in the Psalms. Kregel (forthcoming October 2003)

Gerald Cowen

Who Rules the Church: Examining Congregational Leadership and Church Government. Broadman and Holman (forthcoming October 2003).

Faculty Speaking Engagements

June, 2003
Dr. Kenneth S. Coley
5 - Franklinton, NC, Franklinton High School Staff Development Seminar
Dr. Joseph Solc
6 - Ostrava, Czech Republic, Czech Baptist Convention
Dr. Alvin Reid
9 - Atlanta, GA, NAMB Youth Event
15 - Gardendale, AL, FBC
16-20 - Georgia, Go Tell Camp
23-24 - South Carolina, Quest Camp

July, 2003
Dr. Alvin Reid
11-13 - Dora, AL, Youth Weekend
16 - South Carolina, Quest Camp
18-21 - Georgia, Go Tell Camp
29 - South Carolina, Quest Camp
Dr. Kenneth Coley
19 - Angier, NC, Kennebeck BC

August, 2003
Dr. Bruce Little
4-8 - Wiler, Switzerland, YWAM Worldview School
Dr. Alvin Reid
8-10 - Daytona FL, FBC Youth Rally
15 - Statesville, NC, Rally
24 - North Carolina, Flint Rock BC
Dr. Kenneth Coley
19 - Wake Forest, NC, Richland Creek Community Church
30-September 1 - Gettysburg, PA, Middle Creek Bible Conference
Dr. Paige Patterson
17 - Hudson, NC, Friendship BC
18 - Colonial Heights, VA, Mount Pleasant BC
24 - Orange Park, FL, FBC
25 - Virginia Beach, VA, Kempsville BC
29 - September 1 - Bonclarken, NC, Gideon's International Labor Day Retreat

September, 2003
Dr. Alvin Reid
5-7 - Youngsville, NC, Faith BC
8-9 - Indianapolis, IN, Innovative Evangelism Conference
13 - Rocky Mount, NC, Youth Rally
20-21 - Asheboro, NC, Victory BC, Raising the Bar Conference
24 - Gainesville, FL, University of Florida
25-26 - Panama City, FL, Florida State BSU Retreat
Dr. Kenneth Coley
20 - Garner, NC, FBC Teacher Appreciation Banquet
Dr. Paige Patterson
7 - Wake Forest, NC, Richland Creek Community Church
14 - Wake Forest, NC, Wake Cross Roads BC
15 - Lavaca, AR, FBC
28 - Anchorage, AK, Anchorage Baptist Temple
29 - October 1 - North Pole, AK, Alaska Baptist Convention

October, 2003
Dr. Kenneth Coley
17-19 - Emmitsburg, MD, This We Believe Conference
Dr. Dorothy Patterson
3-4 - Kenai, AK, FBC Ladies' Retreat
13-14 - Wake Forest, NC, SEBTS Board of Trustees/Board of Visitors
17-19 - Colorado Springs, CO, Focus on the Family Forum
Dr. Alvin Reid
3-4 - Ridgecrest, NC, Ridgecrest Conference Center
17-19 - Columbia, SC, Spiritual Awakening Conference
Dr. Bruce Little
6-8 - Crimean Peninsula, Ukraine, Several Colleges and Universities
8-10 - Simferopol, Ukraine, Man and His Worldview Conference
10, 13 - Simferopol, Ukraine, Effective Christian Persuasion Conference
Dr. Paige Patterson
12 - Gastonia, NC, Hickory Grove BC
17 - Colorado Springs, CO, Focus on the Family Forum
19 - Knoxville, TN, Union BC
22-23 - Winter Haven, FL, Ridge Association Pastor's Conference
25 - Nichols, SC, Mount Olive BC Game Banquet
26 - Siler City, NC, Joy BC
27-28 - Corpus Christi, TX, Southern Baptists of Texas Convention
31-November 2 - Ridgecrest, NC, Christian Missionary Alliance Men's Retreat

November, 2003
Dr. Dorothy Patterson
9-10 - Glen St. Mary, FL, FL Baptist Pastor's Wives' Conference
19-21 – Atlanta, GA, Evangelical Theological Society
21-24 – Seminary President's Council
Dr. Alvin Reid
15-16 - Rock Hill, SC, Eastview BC
Dr. Paige Patterson
9 - Tampa, FL, Florida Baptist Convention Pastor's Conference
10 - Columbus, GA, Georgia Baptist Preaching Conference
11 - Virginia Beach, VA, Southern Baptist Conservatives of VA
16 - Clemmons, NC, Center Grove BC
17 - Alabama, Alabama State Pastor's Conference
18 - Georgia, Great Evangelism Conference
19 - Toccoa Falls, GA, Toccoa Falls College Chapel

December, 2003
Dr. Paige Patterson
1-10 - Nagaland, India, Sumni Baptist Convention
14 - Jacksonville, FL, North Jacksonville BC

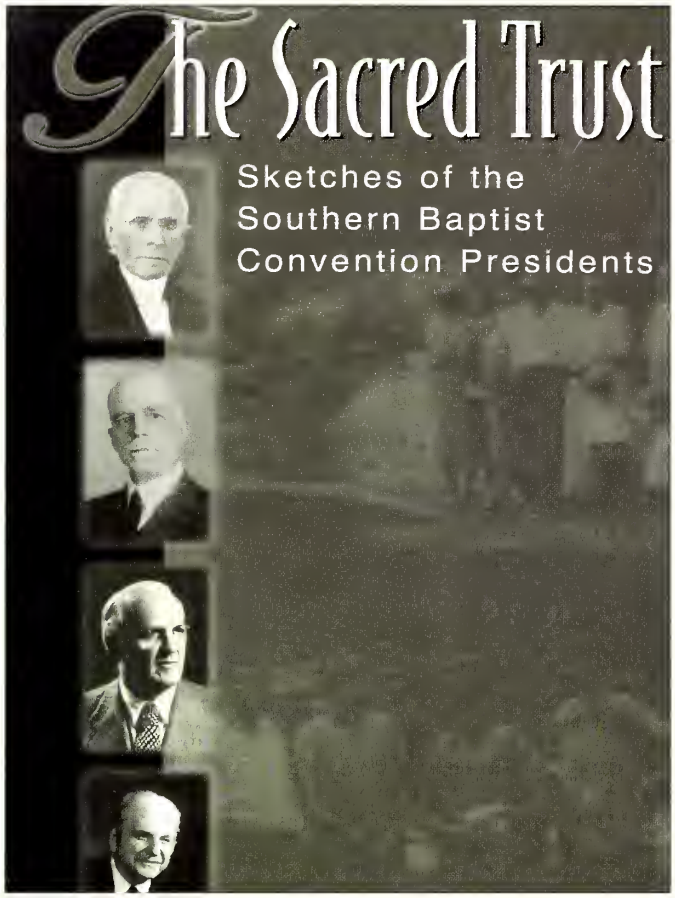
January, 2004
Dr. Kenneth Coley
29-30 - Greensboro, NC, ACSI Conference
Dr. Dorothy Patterson
30-February 1 - Myrtle Beach, SC, East Cooper BC Ladies' Retreat
Dr. Paige Patterson
7-25 - 2+2 Modulars
31 - Jacksonville, FL, FBC Pastor's Conference

February, 2004
Dr. Dorothy Patterson
4-7 - Fort Worth, TX, Seminary Women's Network/Women's Leadership Consultation
Dr. Paige Patterson
1 - Lubbock, TX, Southcrest BC
7-8 - Troy, IL, Bethel BC
18 - Charleston, SC, State Evangelism Conference
22 - Humble, TX, North East Houston BC

March, 2004
Dr. Dorothy Patterson
12 - Valdosta, GA, Greenwood Baptist Church
20-21 - Fayetteville, AR, FBC
27 - Clemmons, NC, Center Grove BC
Dr. Paige Patterson
2-4 - New Orleans, LA, Evangelism Lectures, NOBTS
9-10 - Charleston, SC, Staley Lectures, Charleston Southern University
20-21 - Fayatteville, AR, FBC
28 - Chincoteague Island, VA, Union BC

April, 2004
Dr. Dorothy Patterson
19-20 - Wake Forest, NC, SEBTS Board of Trustees/Board of Visitors
25 - Tampa, FL, Bayside Community Church
26-27 - Hudson, FL, Word of Life Pastor's Conference

May, 2004
Dr. Dorothy Patterson
2 - Suffolk, VA, FBC Suffolk
14-16 - Scroon Lake, NY, Word of Life Women's Conference
Dr. Paige Patterson
10 - Concord, NC, Young Memorial BC
14-15 - Utah, Southern Utah Evangelism Rally



New Book Honors SBC Presidents

by Jason Hall

A new book by two Southern Baptist theologians examines the passion and legacy of the 52 presidents of the Southern Baptist Convention.

A Sacred Trust was written by Emir and Ergun Caner "to honor those who have led our convention for the past 158 years," Emir Caner said. He is an assistant professor of church history at Southeastern, while his brother Ergun Caner is a professor of theology and church history at Criswell College.

The book contains character sketches and biographical profiles of each of the Southern Baptist Convention's presidents. It is the first book in a generation to examine these men, and the first book ever to honor the contributions of those presidents who led under the "conservative resurgence" since 1978.

Emir Caner said that the research necessary to complete the book was laborious, but it was worth it to pay homage "to the men who have assumed the position of president with no pay or power but who were willing to become the public face of the convention."

The book goes beyond mere historical fact, he said, and captures the successes and difficulties that shaped the lives of these great men, and fueled their passion for the people and the Word of God.

"Someone needed to honor those to whom honor is due," Emir Caner said.

Emir and Ergun Caner wrote the book to honor the men "who ... were willing to become the public face of the convention."

Southeastern Baptist Theological Seminary
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